THE

# EVANGELICAL INTELLIGENCER.

(NEW SERIES.)

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## RELIGIOUS AND MORAL ESSAYS.

### EVANGELICAL BLESSINGS ARE FREE.

"*Without money and without price.*" ISAIAH, lv. 1.

AFTER displaying the superiority of the person, the richness of the grace, and the honours of the kingdom of Jesus Christ, the prophet Isaiah is taught to encourage the wretched to draw near and be happy. "Ho, every one that thirsteth come ye to the waters!" For their copiousness, their worth, their rich influence and their continuance, the blessings of the gospel are compared to "broad rivers and streams," on whose margin "wine and milk" are exposed to sale. The precious productions of the vegetable and animal kingdom afford emblems of the vigour and support which the gospel imparts. So affected with their aptness were some of the primitive churches that, it is said, the eye and the taste were invited to assist the faith of young converts: milk and wine were literally distributed in their public assemblies.

The invitation is delivered in a most encouraging form, "Ho *every one.*" The Gentile as well as the Jew, the slave as well as the master, the child as well as the sire, the people as well as their magistrates, the Asiatic and African as well as the European and American may come. The gospel must be preached to every creature; but the cry will prove acceptable only to him that "thirsteth." Others will make light of it. Perhaps, reader, the spiritual thirst is felt by thee. It consists in a sense of want and of danger, and exercises itself in anxious desires, in piteous supplications and in the adoption of means that appear most likely to produce relief. Art thou conscious of its existence? be of good

cheer. The Master is come and calleth for thee. " On that day, the great day of the feast, Jesus stood and cried, if any man thirst let him come unto me and drink."

To show with what activity the thirsting soul proceeds, how carefully he inquires and investigates, how voluntarily he accedes to terms, and how highly he values the articles in question, he is called a *buyer;* but to exhibit the absolute freeness of the mercy he is permitted to share, the purchase is described as effected " without money and without price."

The proclamations of the gospel are unconditional. *Wisdom*, having builded her house and hewn out her pillars, her wine being mingled and her table furnished, sends forth her maidens: she cries also herself upon the highest places of the city, whoso is simple let him turn in hither! compel them to come in that my house may be filled. Whosoever will, let him take of the waters of life freely. Evangelical blessings are uniformly represented as free donations. We have received, says the apostle, not the spirit of the world, but the spirit which is of God, that we might know the things which are *freely* given us of God. Does Christ appear? he is the unspeakable gift. Is a believer justified? it is *freely*, through his grace. Respecting Jesus the tree of life, as respecting the fruit of Eden, the language of divine goodness is, " *thou mayest freely eat.*"

Conformably to the gracious plan of Jehovah the applications of sincere penitents have respect to his free mercy alone. Thus David prayed, " Remember O Lord thy tender mercies and thy loving kindnesses, for they have been ever of old: remember not the sins of my youth, nor my transgressions, according to thy mercy remember thou me, for thy goodness' sake, O Lord." Such too was the confession and prayer of the publican, " God be merciful to me a sinner."

That grace which was seen in answering the prayer of the poor and the needy, still more discovers its exuberance in its extension to those who never solicited it. " Esaias is very bold and saith, I was found of them that sought me not; I was made manifest to them that inquired not after me." How affecting to a spiritual mind, how evincive of the triumphs of sovereign grace is that declaration of God to the ancient Hebrews: " Thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel. Thou hast bought me no sweet cane with money, neither

hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities and yet," amazing love! "I even I am he that blotteth out thy transgressions for my own sake and will not remember thy sins." Zaccheus asked not for mercy, yet the day he climbed the sycamore, salvation came to his house. Saul was breathing out slaughter as he drew near to Damascus, but before he reached the city, Jesus appeared, and the Benjamite ravened as a wolf no more. Review, O christian, thy experience, and let the survey excite the song:

"Jesus sought me when a stranger
"Wand'ring from the fold of God."

How adapted is the economy of grace to the condition of man! He owes ten thousand talents and has nothing to pay. If a sinner, by his merit, command gospel blessings, that merit is paramount, equal or inferior to them in value. Greater it cannot be, for what can transcend the mercy which is from everlasting to everlasting? Is it equal? we answer the inquiry by proposing as a test two of the innumerable blessings the gospel reveals, Pardon and Justification. If our merit can procure a *pardon*, it must be in an active or passive view; our active obedience cannot; for when we have done all, we are unprofitable servants. Our sufferings cannot; the severest are less than our deserts and are never represented as in the smallest degree expiatory. By the stripes of the Saviour a sinner may be healed, but never by his own. It is an idle dream of the friend of universal restoration, that the sufferings of the damned will atone for their offences. The fires of hell are not purifying but penal. They are everlasting *punishment*. If the merit of a sinner *justify* him, it must be because of its perfect coincidence with the claims and extent of the divine law: but man is a transgressor already, and such is the impoisoned source from which his actions flow, that pollution spreads in proportion to their number. The nature of the thorn and of the thistle must be changed before they can produce the fig and the cluster. Even repentance and faith, which, as the necessity of them arises out of our fallen condition, must be received as inferior to the perfect honour and felicity, are the gift of him whom God has highly exalted to be a Prince and a Saviour.

Jews and Gentiles are all under sin. There is none righteous, no not one; there is none that understandeth; there is none that

seeketh after God. In their ways are *destruction and misery*. Men are children of wrath; they are all gone out of the way. The word of truth pronounces them enemies, ungodly, accursed, lost and dead. What but an economy of free grace could correspond with our condition? We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another; but after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace we should be made heirs according to the hope of eternal life. O blessed gospel! in thee I see how a dying malefactor becomes a dweller in paradise, and how the blood of Jesus proclaims at once the guilt and the pardon of his murderers. I discover the foundation of that counsel which is given to the poor, the blind and the naked, to buy gold tried in the fire that they may be rich, and white raiment that they may be clothed, and eyesalve that they may see. Thirsty and impoverished I hasten to the waters, to receive the wine and the milk "without money and without price."

How does this divine liberality exalt the grace itself! Money is not wanting, for the price is already paid. Ye are redeemed with the precious blood of Christ as of a lamb* without blemish and without spot. It teaches us that the mercy is so great that all that a mortal could give would bear no proportion to its worth.

* Dr. Wells in his Historical Geography has the following curious criticism. Jacob bought the plain of Moreh "for a hundred pieces of money, or, as the Hebrew may be rendered, for a hundred lambs, Gen. xxiii. 19. where it may probably be conjectured either that the way then of buying and selling was by exchange of cattle for the thing bought; or else that the money then used had on it the stamp of some cattle or other. Agreeably to which it is thought that among the Latins the word pecunia came to denote money from pecus, cattle: and on the same account that proverbial saying among the Greeks Βῦς ἐπι γλωττῃ, *There's a bull or a cow on his tongue*, came to be applied to such a one as was bribed. To the old money used among the Israelites, and having on it the stamp of a lamb, Peter is thought to have elegantly alluded, when he tells the Jewish converts, that they knew they were not redeemed with corruptible things as silver and gold; but with the precious blood of Christ as of a lamb without blemish. 1 Peter, i. 18, 19.

Navigators have availed themselves of the ignorance of man in an uncivilized state. A few beads or trinkets, an iron hoop or a rusty nail have purchased provisions and territory: but infinite intelligence can never be deceived in its estimations. What would you think of the man, who would offer a grain of sand for a diadem, a rush for an empire, or who would claim the sovereignty of the sun because he had kindled a taper? Infinitely more approaching to insanity, O pharisee, are thy calculations and hopes. "No mention," says the patriarch, "shall be made of coral or of pearl, for the price of wisdom is above rubies." No mention shall be made of charities and mortifications, of sufferings or services, for the riches of Christ are not only too divine to be merited, but too unsearchable to be comprehended. The boldest conceptions of the soul of man have never embraced the things which God hath prepared for them that love him.

In the system of salvation, how is the God of grace exalted. His own independence is honoured by his bounty. Infinitely blessed in himself, he needs not, he asks not retribution from his creatures. Looking down from the high and lofty place, the distinction of the prince and the peasant, the rich man and the beggar, the Newton and the fool, are disregarded; the terms of grace are alike to each. Well might an apostle denominate the gospel "THE LIBERALITY OF GOD."

Approach then his throne; receive the blessings his grace proposes; and begin the everlasting song, "Not unto us, not unto us, but unto thy name be the glory."

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## THE APOCRYPHA UNCANONICAL.

THE query was proposed, Mr. Editor, in the magazine for April, What are the reasons which have led a large part of the christian world to conclude that the apocryphal books are not canonical?

The subsequent observations, it is hoped, may satisfy the inquirer.

The NAME these books have borne, most probably ever since their compilation, intimates their want of authenticity. Whether the term apocrypha be derived from a Hebrew word, signifying *to lay aside*, as some contend, or whether the name be drawn from the Greek word ἀποκρυπτειν *to hide*, either derivation conveys the idea, "that they were not allowed to be publicly read in

the churches, but lay hid in the chests, closets or libraries of men, where they were perused privately."

It is admitted that the merit of the different apocryphal books is various. Ecclesiasticus, the translation, if not the production of one Jesus, the son of Sirach, contains much excellent morality; and the history, which the first book of the Maccabees records, is *generally* faithful; but the books of Tobit and Judith and still more the book of Baruch and the stories of Susannah and of Bel and the dragon are quite fabulous and romantic. To the apocryphal writings objections are offered for the following reasons:

1. They are HEATHENISH.

*The Book of Wisdom* speaks of Lethe or the river of forgetfulness, of ambrosia and of the kingdom of Pluto. Chap. i. 14, vii. 13, and xix. 20.

Judith boasts that Holofernes fell not by the sons of the *Titans*, nor by the *high giants*, but that she weakened him by the beauty of her countenance. Chap. xvi. 7.

The idle views of Plato and Origen are sanctioned, that souls are made to possess bodies answerable to their merit. So Wisd. viii. 20. "I being good came into a body undefiled."

2. THEY ARE FILLED WITH ABSURDITIES AND FALSEHOODS.

Esdras describes Zerubbabel as a youth in the days of Darius, and Joachim, the son of Jeshua, (Nehemiah xii. 10) as Zerubbabel's son. Chap. v. 5. Actions, that were accomplished in the days of Darius, are said to have been done in the time of Cyrus. (Compare Ezra i. 32, and iii. 1, with Esdras iv. 48—58.) The story of Enoch or Behemoth and Leviathan in the sixth chapter of the second book appears to be a mere fragment of the Jewish fable of Behemoth, whom the Jews represent as stretched and feeding upon a thousand hills, while Leviathan his mate, being killed and salted, is to provide, in the days of the Messiah, a feast for the righteous. In Tobit, a spirit is chased away by the smoke of a fish's liver, in the circumstance of broiling. Many of the Jews, and after them Grotius, regard the tale of Judith as "a parabolical fiction." If it be considered as a detail of facts, it will remain to be proved, how a female practising the arts of the swearer and the harlot, the liar and the murderer, can be "a godly woman," and one that "feareth the Lord." Esther pourtrays Nebuchadnezzar as looking fierce as a lion, so that his presence made her faint, and yet as an angel of the Lord his countenance

was graceful. The author of the book of Wisdom represents Abel as the occasion of the deluge, marriage as dishonourable, illegitimacy as excluding from heaven, and infinite wisdom as a mere vapour. The book of Ecclesiasticus recommends the consulting of the dead. It speaks of the divine Logos as created, and urges almsgiving as the means of atonement.*

Baruch speaks of collecting money to purchase sacrifices for the altar in Jerusalem, when neither the altar, the temple, nor the city was in existence; he speaks of making manna, and mistakes seventy years for seventy generations.

The Song of the three children is but the 148th psalm extended and deformed. The inconsistencies in the history of Susannah are too obvious to require exposure; they are scarcely exceeded in the story of Bel and the Dragon, which makes Cyrus the Persian a worshipper of idols, and gives existence to Bel after it had been broken to pieces. In the second book of the Maccabees, Judas is said to have been alive in the hundred and eighty-eighth year of the era of the Seleucidæ (chap. 1. 10.) and yet the first book (chap. 9. 3. 18.) declares his death in the hundred and fifty-second. In the first book Antiochus is said to have been killed in the temple of Nanea in Persia, and afterwards to have died in Babylon. Nehemiah is referred to as building the temple and altar, though the work was completed before his return to Jerusalem; he merely rebuilt the wall. In addition to this, a *mere specimen* of contradiction, we add

3. THE CONCESSIONS OF THE WRITERS THEMSELVES. It is at least silently conceded by Esdras that he wrote after the circulation of the scriptures of the New-Testament, by speaking of the third trumpet and the signs of the times. The author of the first book of Maccabees declares *there was no prophet in his days* (chap. iv. 46. and xiv. 41.) The second book closes in a manner totally inconsistent with the certainty and dignity of inspiration, "If I

* I do not remember to have met with a more gross departure from the plain truths of the divine word, than in a declaration of Egidius bishop of Noyon. "While you have the means in your power, offer presents and tythes to churchmen; humbly implore the patronage of the saints, for if you observe these things, you may come with security in the day of the tribunal of the eternal judge, and say, *Give us, O Lord, for we have given thee.*" Thanks be to God, we have not so learned Christ! See Russel's Europe, part I. let. 21.

have done well and as fitting the story, it is that which I desired, but if *slenderly and meanly* it is that which I could attain unto."

4. THE AUTHORITY OF THE APOCRYPHA HAS BEEN DISPUTED AND DENIED ALMOST UNIVERSALLY BY BOTH JEWS AND GENTILES: the church of Rome is acknowledged an exception. The number of canonical books described by Josephus corresponds with the number stated by Melito in the second century and Epiphanius in the fourth. "There are no quotations from the Apocryphal writings in the apostolical fathers, such as Barnabas, Clement of Rome, Hermas, Ignatius and Polycarp. Eusebius mentions some of them and says they were of little or no value, and never received by sounder christians; while both Athanasius and Jerom treat them with dislike and censure." The observations of Tertullian are ingenious and spirited; he calls the prophecies of Malachi the term or bound, where promising ends and performing begins. "There is not," he says, "a span between these two plots of holy ground, the Old and New Testament, for they touch each other. What do they do, who introduce the Apocrypha for canonical scripture between Malachi and Matthew; law and gospel? what do they but make a breach between the cherubim, that they cannot touch each others wing? what do they but make a trench between those grounds that they cannot approach each other's coasts? what do they but remove the land-mark of the scriptures? what but divorce the Old and New-Testament. It is greatly to be regretted that the volume of truth, and such a mass of error as is found in the Apocrypha, should ever be found in the same volume.

## ORIGIN OF EASTER.

MR. EDITOR,

I observe in your magazine for April, the query "what is the origin of the word *Easter*, when did the observance of the festival to which it is applied commence, and under what circumstances has it descended to our times?" Perhaps the subsequent remarks may satisfy the inquirer. I am truly yours, P.

The name *Easter* is said to be derived from the heathen goddess Eastre, whom the Saxons worshipped with peculiar ceremonies; perhaps the name may be taken from the east point of the heavens. The sun in the morning suggesting the idea of a resurrection, many professors of christianity turn to the east, in imitation of the Roman church, when they express their belief in

the doctrine, and most of them deposit dead bodies in the grave, with their faces eastward. The festival is intended to commemorate the rising of Christ.

No mention is made of Easter or of any similar festive anniversary in the New Testament, nor does the ecclesiastical page contain a single reference to its observance until some time during the second century. Then annual festivals began to be regarded. The day of the death of Christ was *first* commemorated on the 14th of Nisan, the first Jewish month. After the manner of the Jews, the christians had their paschal lamb, not because they considered the Mosaic ritual valid, but, as they said, to bring Christ to their ideas.

To this observance a violent dispute respecting Easter soon succeeded. The churches in the lesser Asia affirmed that the example of the Saviour justified their having a paschal lamb; that the third day after the 14th of the first Jewish month must always be sacred to the memory of his resurrection, whether a sabbath or not; and that they had derived this information by tradition from Peter and Paul. The western churches, of which those at Rome and Alexandria were the principal, contended that the paschal supper must be kept the night preceding the day on which the resurrection should be celebrated; that no day was proper to commemorate the Saviour's rising, but a Lord's-day; and that they owed these opinions to the testimony of Peter and Paul.

To terminate these unhappy disputes, Polycarp, pastor of the church at Ephesus, is said to have visited Anicet, pastor of the church at Rome. The interview was amicable, and they separated in peace, but each determined to retain his own way of keeping Easter. Towards the close of the second century, Victor, who was then pastor at Rome, a man of a most furious disposition, wrote an imperious letter to the Asiatic churches, commanding them on pain of excommunication to observe Easter on the same day with themselves. Polycrates, a minister of one of the churches of Asia, wrote a mild reply, and though Victor pretended to excommunicate, the business slept. The taming of the popular passions was owing in a good degree to a conciliating letter written by Irendus bishop of the church at Lyons. The council of Nice (consisting of whom we know not) was assembled, in the

fourth century by Constantine, when a decision was made in favour of the western churches.

In some later centuries, between the Romanists, the British and the Irish, sharp controversies relative to Easter arose. Some adopting one mode of calculation and some another. The very singular manner of deciding the controversy is thus related by dean Prideaux. "A council was called to meet at the monastery of the abbess Hilda at Whitby in Yorkshire, then called Streonshale. A long disputation was had before Osway king of the Northumbrians who presided in the council, and Alfred his son. The Irish and Britons urged the authority of John the apostle for their usage, and the Romanists that of Peter for theirs, which, they said was preferable to the other, because he was the prince of the apostles and had the keys of heaven committed to his keeping. On this, Osway declared he would side with Peter, lest when he should come to heaven's gates, Peter (who has the keys) should shut and lock them against him and keep him out." The dean adds "whereupon this ridiculous controversy receiving as ridiculous a decision, all the christians of these parts came over to the Roman way." This occurred A. D. 664.

These decisions the christian world has adopted and the rule is fixed that "Easter-day is always the first Sunday after the full moon, which happens next after the 21st day of March, the time of the vernal equinox, and if the full moon occur upon a Sunday Easter-day is the Sunday after." Easter can therefore never come earlier than the 22d of March, nor later than the 25th of April.

It may be asked how is it that the word Easter is found Acts, xii. 4: We answer that the original word is πασχα. The use of a kind of christian passover as we have stated, might in a small degree seem to favour such a rendering; but the word in every other part of the bible is translated, as it ought to have been here, not *Easter* but *passover*, for in the apostolic age, Easter was not known.

# MISCELLANY, ORIGINAL AND SELECTED.

## SOME OBSERVATIONS RELATIVE TO THE USE OF STRAW IN THE CONSTRUCTION OF BRICKS.

*There is no straw given unto thy servants, and they say unto us,* MAKE BRICK! Exodus v. 16.

The modern mode of making bricks with us, rendering the use of straw quite unnecessary, it has often occurred to the reader of the Old Testament, that the question is difficult to solve, in what way was straw employed by the Hebrews, so that the want of it prevented them from accomplishing their tale, and reduced them to an "evil case?" To assist, if not to satisfy inquiry, we will produce some of the more popular observations that we have met with upon the subject.

Sir George Staunton, in his historical account of an embassy to the emperor of China, has the following passage. "Tien-sing, the translation of which is *heavenly spot*, is in length nearly equal to London, and contains by information seven hundred thousand persons. Some of the houses are built with stone, but mostly with brick. The best or most durable bricks are of a bluish or lead colour; some few are red, and others pale brown. The last kind, used for the mean dwellings, are only baked in the sun. The blue bricks are burnt in a kiln by a close wood fire. In the making of bricks from the clay, thin layers of straw are placed between them, without which they would as they dried, run or adhere together; *so that the Chinese, like the children of Israel, could not make bricks without straw.*"

In his notes on Isaiah, chap. xiii. 19. bishop Lowth thus expresses himself.

"We are astonished at the accounts which ancient historians of the best credit give of the immense extent, height and thickness of the walls of Nineveh and Babylon; nor are we less astonished, when we are assured by the concurrent testimony of modern travellers that no remains of these prodigious works are now to be found. Our wonder will I think be moderated in both respects, if we consider the fabric of these celebrated walls, and the materials of which they consisted. Buildings in the east have always been and are to this day made of earth and clay, mixed

or beat up with straw to make the parts cohere, and dried in the sun. The walls of the city were built of the earth digged out on the spot, and dried upon the place; by which means both the ditch and the wall are at once formed. A wall of this sort must have a great thickness in proportion to its height, otherwise it cannot stand. The walls of Babylon were one fourth of their height in thickness. Maundrell, speaking of the walls of Damascus, says they are built of great pieces of earth, made in the fashion of bricks two yards long, more than one broad, and half a yard thick, and dried in the sun. When a wall of this sort comes to be out of repair, in a course of ages, it is totally destroyed by the heavy rains, and washed away."

Dr. Pococke, describing a pyramid of unburnt bricks at a village called Menshich-Dashour, observes that it was doubtless built near the plain, on account of the bricks which seem to be made of the earth brought by the Nile. He represents it as black and sandy, with pebbles and shells in it. "It is mixed up" he says "with chopped straw in order to bind the clay together as they now construct unburnt bricks in Egypt and many other eastern parts." Vitruvius gives directions for making them.

Poole, in his annotations, giving what in substance was found in his synopsis, (see Exod. v. 7.) informs us that "straw was used either to mingle with the clay that it might not be too brittle, or to cover the clay when it was formed into bricks that the heat of the sun might not dry them too much [perhaps he means too rapidly] which might easily be done in that hot country; or for fuel either in whole or in part to burn their bricks with, straw being abundant there and much used for that purpose."

Whatever may be the precise use of straw in Egyptian brick-making, it is manifest that from the habits of the age it was required, and that the cruelty of the servants of Pharoah withheld it. Let not the people of God be dismayed at the oppression they may suffer in the present state, the promise of deliverance is given, and in the appointed season it shall be fulfilled.

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A person suspecting that a minister of his acquaintance was not a sound calvinist, went to him, and said "Sir, are you not against the perseverance of the saints?" "Not I, indeed," replied he, "it is the perseverance of sinners I oppose."

## DEVOUT MEDITATIONS.

[*Continued from page* 237.]

### No. V.—*On a sabbath morning.*

RETURN, return, ye sweet seasons of peace, that have set my heart at rest from all sublunary cares; when, on the wings of faith and love, I have ascended to those blest scenes, where dwelleth uninterrupted joy. O that it were with me as in times past: my soul pines away for those refreshing streams of which I have heretofore tasted. All around me is confusion, sin and folly. My heart sickens at the view; and, alas! within, all is darkness and depravity; where then shall I go for purity and peace? where, blessed Jesus, but unto thee? "Come unto me all ye that labour and are heavy laden, and I will give you rest. In me ye shall have peace." O how soothing, how suitable are these precious words to the soul oppressed with a sense of its guilt, and distracted with this scene of folly. Lord, I believe; help thou mine unbelief. Have mercy upon me, O Lord, for I am weak. Save me, or I perish. Let thy grace be sufficient for me. I would unbosom my whole soul to thee, I would pour out my heart before thee. Suffer me thus to draw nigh unto thee, and let me again hear thy peace-speaking voice. O it is not an illusion, that thou dost hold communion with thy people! and although my bodily eyes have not beheld thee, yet, unseen, have I not loved thee? Art thou not more dear to me, than all earthly friends or created enjoyments? And shall any thing dissolve this sacred union? 'tis impossible. For a small season thou mayest withhold from me the light of thy countenance, to humble me and to prove me. But thou wilt not utterly forsake me. This is my consolation. Hope bids me look beyond these transitory clouds to days of smiling peace. But oh! do I not long to be done with all things here below, to drop this body in the grave, and to be with Christ. Yet may it be my desire, while on earth, to live to his glory. It is because I live so far below my obligations and privileges, that life is so unpleasant. O to be made holy! then I must be happy. Surely, I desire this more than any thing beside in the universe of God.

No. VI.—*Looking forward to the holy communion.*

AGAIN I have been to the house of God to endeavour to prepare my heart for the solemn ordinance that is near at hand. But alas! I have returned with a spirit as languid as when I went. How shall I reanimate my soul? My thoughts wander from object to object, when I would fix them upon my glorious Redeemer. I cannot do any thing, indeed, without him; but I must seek him, until he is pleased to manifest himself unto me. Oh to be humbled! oh that I might, as it were, sit at his feet, and weep over my polluted heart. O that I may be enabled to confess my numerous sins, and come afresh to the blood of cleansing, and wash away my transgressions! Blessed be his name; he can receive me, and clothe me with the white robe of his righteousness. In the contemplation of this ordinance, I am naturally led to inquire, what is that preparation, which is necessary for a right participation of it.

In the Lord's supper, Jesus Christ, the great passover, together with all the benefits and blessings of his purchase, are represented to us by sensible signs. It requires, therefore, on the part of the recipients, a sense of their lost and perishing condition; unfeigned repentance for sin; a discovery of the suitableness and sufficiency of the Saviour and of his willingness to save, and a cordial acceptance of him, in all his characters and offices. It is also a solemn covenant-transaction, wherein we sincerely dedicate ourselves to the Lord, to walk in his commands, and to live to his glory. It becomes us, then, to seek, by earnest supplications at the throne of grace, for the enlightening influences of his blessed Spirit, to enable us to search and try our hearts, and to examine our thoughts, words, and actions.—First, to inquire, whether we do sincerely desire to devote ourselves to God, and to accept of the Saviour, as he is offered in the gospel; and next, what has been our progress in the divine life, since last we sealed our engagements to him at his table. How have I performed the vows I then made? How have I fulfilled my duty to my God, my neighbour, and myself? I have been highly favoured with instruction and opportunities of waiting upon him. How have I improved these blessings? I have experienced many mercies, have they led me nearer to the giver? I have endured some trials, have they humbled me? The Lord be pleased to enable me to be faithful, in answering to my own heart these inquiries. By his

blessed word preached, I have often been animated and elevated in my views and desires above the world. At other times, humbled for sin, and longing for the blessed period to arrive, when I shall be delivered from it. Yet, how often have the lively impressions of divine truth been speedily dissipated, and long intervals of coldness succeeded. I fear, for the most part, I have been forgetful of my Saviour and negligent of his commands. With regard to the temper of my mind, and my conduct towards others, I have felt the depravity of my nature. Passions and emotions unbecoming my profession, and which I had hoped were subdued, have in some instances appeared. With regard to myself, indolence has too much prevailed. For these, and all the innumerable sins beheld by an omniscient God, I desire most sincerely to repent; and I would come afresh to the blood of Jesus, to cleanse my soul, and look to his power and grace to subdue my sins, and to make me humble, holy, meek and patient.

No. VII.—*After the communion.*

Remember, oh my soul! that thou art not thine own, but solemnly and entirely dedicated to thy God and Saviour. Oh to be faithful to these engagements! To have every thought brought into subjection to Christ! When I think of my weakness and pollution, I have reason to be truly humbled. Yet, if I have been sincere, my Redeemer will hear and answer the desires of my soul for strengthening, sanctifying grace. Conflicts and tribulation I know await me. Yet do I not desire to be delivered from sin, even if it be his holy will to perfect me through suffering. My nature may retract and be ready to say, "If it be possible, let this cup pass from me." Yet shall I not add, "Father, glorify thyself?" Make me humble and holy. Give me but faith in Jesus, and I can do and suffer all things. Let me but repose myself upon him, and sometimes enjoy the manifestations of his love, and then if the world, and even those who are dear to me as life, should scorn and neglect me, still I should rejoice in the portion of my soul. The love of God is the substance of all true religion. It disposes the heart to find pleasure in all that he approves; to delight in his laws, and to yield a sweet obedience to his commands. And is it possible, that a soul that has tasted of this exalted pleasure, and at times has experienced the enlargements of divine grace, can lose the sweet impression and grovel among the things of

time and sense? Alas! if I did not know this to be a melancholy truth with the most dear of his people, I should indeed despond. Not that I do ever deliberately prefer any thing to the love of God. No: on the contrary, I can be reconciled to any privation, if I but enjoy his favour and presence: oh! to be delivered from this body of sin and death!

No. VIII.—*A sabbath evening.*

"Did not our hearts burn within us, while he talked with us by the way, and while he opened unto us the scriptures?" Jesus, our adorable Saviour, who was manifested in the flesh, and who is now ascended into glory, is the same yesterday, to-day and for ever; and his spiritual presence ever produces the same ardent and delightful affection in the believing soul. He hath said, "Blessed are they that have not seen, yet have believed." Blessed be his name for the promised Comforter, who brings near to our view spiritual and eternal things; and makes them realities to the mind. He glorifies the Saviour, by taking of the things that are his, and showing them unto us. He enlightens our minds to see the beauty, the excellence, the glory of the plan of redemption by Jesus Christ; and draws forth the warmest affections of the soul towards him, thus giving it a witness in itself of the certainty and truth of those things contained in the scriptures. And oh! my soul, hast thou been so favoured as to enjoy the presence and to participate in the love of this Saviour? Lord, thou knowest that I do desire thy presence more than any thing this world can afford. Without thee, I can never be happy in any state or condition. Thou art my life, my all.

How sweet is the thought, that we have an interest in that prayer of the Redeemer; "for all that should believe on his name, that they all might be one with him, even as he and the Father are one." Amazing thought! can it be, so polluted as we are, that we should thus be united to him! Oh! the power and efficacy of his grace, which transforms the soul, and brings it into the light and liberty of the children of God.

When I bring this home to myself, and think of that distinguishing mercy which has restrained me from many of those awful crimes into which some of my fellow-creatures are permitted to fall, and placed me in circumstances removed from great temptation; and above all, which has surrounded me with so many religious privileges and advantages, taught me the way of

salvation, and the value of a Saviour; and in addition to all this has given me so many dear christian friends, with whom I may take sweet counsel. Oh! why does not my heart ever glow with gratitude and love to God!

No. IX.—*The evening of a birth-day.*

This day closes another year of my mortal life. Surely it will be profitable to pause, and take a review of those hours which are now gone for ever. They are fled, but their record is on high. How many of them have been wasted, how many marked with sin, either of commission or omission, is known only to the omniscient Jehovah. I well know, that in all things I have come short, and in many offended; that I have had many wanderings of heart, and much insensibility under the Lord's continual kindness and mercy. The remains of unsanctified tempers, passions, and emotions, are likewise known to him. I desire this night to adore his long-suffering mercy, his unwearied goodness, and humbly to acknowledge my own unworthiness. Blessed be his name, he has given me a prevailing love to himself, an habitual desire to be conformed to his mind and will; and has, in general, enabled me to trust in his precious promises, to trust that his grace shall be sufficient for me. It has pleased him to permit the adversary to intrude doubts into my mind, with regard to the reality of eternal things. But I believe, that even this he will overrule for my good, as he is my witness, that to believe in the Lord Jesus is the supreme desire of my heart.

No. X.—*Intercourse with heaven and earth.*

This day I have been favoured with some sweet sense of the divine presence, and a freedom to draw near to a throne of grace, and to plead that my Saviour would preserve in my mind a lively sense of eternal things. But alas! I feel that even the necessary intercourse with the world speedily effaces such impressions. From the society of the thoughtless and the gay, however honourable or distinguished, I derive no satisfaction. Yet duty sometimes calls me to mix with them. Oh that I may ever seriously inquire, whether it is a call of duty which I obey on such occasions; and of course whether I can look for the countenance and support of God. If so, I may derive profit even from this intercourse. I may learn to be more thankful for that grace which

has taught me to seek superior pleasures. I may learn more of the emptiness of those trifles, for which the gospel and the blessed Saviour are so often neglected.

[*To be continued.*]

## JEWISH TARGUMS AND PARAPHRASES.

*From Burder's edition of Howell's History of the Bible.*

The Targums or paraphrases were made for the use and instruction of the vulgar Jews after their return from the Babylonish captivity. For although many of the better sort still retained the knowledge of the Hebrew language during that captivity, and taught it to their children, and the Holy Scriptures that were delivered after that time, excepting only some parts of Daniel and Ezra and one verse in Jeremiah, were all written therein; yet the common people, by having so long conversed with the Babylonians, learned their language, and forgot their own. It happened indeed otherwise to the children of Israel in Egypt. For although they lived there above three times as long as the Babylonish captivity lasted, yet they still preserved the Hebrew language among them, and brought it back entire with them into Canaan. The reason of this was, that in Egypt they all lived together in the land of Goshen; but on their being carried captive by the Babylonians, they were dispersed all over Chaldea and Assyria, and being there intermixed with the people of the land, had much intercourse with them, and therefore were forced to learn their language, and this soon induced a disuse of their own among them. By this means it came to pass, that after their return, the common people, especially those of them who had been bred up in that captivity, understood not the Holy Scriptures in the Hebrew language, nor their posterity after them. And therefore when Ezra read the law to the people, he had several persons standing by him well skilled in both the Chaldee and Hebrew languages, who interpreted to the people in Chaldee what he first read to them in Hebrew. And afterwards when the method was established of dividing the law into fifty-four sections, and of reading one of them every week in their synagogues (according as hath already been described) the same course of reading to the people the Hebrew text first, and then interpreting it to them in Chaldee, was still continued. For when the reader had read one verse in Hebrew,

an interpreter standing by rendered it into Chaldee, and then the next verse being read in Hebrew, it was in like manner interpreted in the same language as before, and so on from verse to verse, every verse was alternately read first in the Hebrew, and then interpreted in Chaldee to the end of the section; it was this which first gave occasion for the making of Chaldee versions for the help of those interpreters. And they thenceforth became necessary not only for their help in the public synagogues, but also for the use of the people at home in their families, that they might there have the Scriptures for their private reading in a language which they understood.

Synagogues having multiplied among the Jews beyond the number of able interpreters, it became necessary that such versions should be made for the help of the less able. This was done at first only for the law, because the law only was publicly read in their synagogues till the persecution of Antiochus Epiphanes; but after that time lessons being read out of the prophets in those religious assemblies, as well as out of the law, the same reason rendered it necessary, that Chaldee versions should be made of these Scriptures also. And secondly, the use of the people (which was the other reason for the composing of those versions) made this necessary for all the scripture, as well as for the law and the prophets. For all scripture being given for our edification, all ought for this end to have them in a language which they understand. For when God gave his law unto Israel, he enjoined that they should have his commandments, statutes, and judgments always in their hearts, that they should meditate on them day and night, teach them to their children, and talk of them, when they sat in their houses, and when they walked by the way, and when they lay down, and when they rose up; and that all might be the better enabled to perform this, it was strictly enjoined by a constitution of the elders from ancient times, that every man should have by him at home a copy of the Holy Scriptures fairly written out either by his own, or if he could not write himself, by some other hand, for his instruction herein. But how could this be done, if they had those scriptures only in a language, which they did not understand? It was necessary therefore, that as they had the Hebrew text for the sake of the original, so also that they should have the Chaldee version for the sake of helping them to understand it. Indeed the letter of the law which commands what I have here mentioned, extends

no further than to the five books of Moses; for no more of the Holy Scriptures were then written, when that law was given; and also the constitution above mentioned, which was superadded by the elders, is by positive words limited thereto. But the reason of the thing extended to the whole word of God. For since all of it is given for our instruction, we are all equally obliged to know each part of it, as well as the other. And therefore this caused, that at length the whole scriptures were thus translated from the Hebrew into the Chaldean language, for the sake of those who could not otherwise understand them. For to lock up from the people in an unknown language that word of God, which was given to lead them to everlasting life, was a thing that was not thought agreeable either to reason or piety in those times.

As the Targum of Onkelos is the first in order of place, as being on the Pentateuch, which is the first part of the Holy Scriptures; so we think it is not to be doubted, but that it is the first also in order of time, and the most ancient that was written of all that are now extant. This Targum of Onkelos is rather a version, than a paraphrase. For it renders the Hebrew text word for word, and for the most part accurately and exactly, and it is by much the best of all this sort. And therefore it hath always been had in esteem among the Jews much more than all the other Targums, and being set to the same musical notes with the Hebrew text, it is thereby made capable of being read in the same tone with it in their public assemblies. And that it was accordingly there read alternately with the text in the manner as is above described, Elias Levita tells us, who of all the Jews that have handled this argument, hath written the most accurately and fully on it. For he says, That the Jews holding themselves obliged every week in their synagogues to read twice that Pharasha or section of the law, which was the lesson of the week, (that is in the Hebrew original first, and then in the Chaldee interpretation) made use of the Targum of Onkelos for this purpose; and that this was their usage even down to his time (which was about the first part of the sixteenth century). And that for this reason, though till the art of printing was invented; there were of the other Targums scarce above one or two of a sort to be found in a whole country, yet then the Targum of Onkelos was every where among them.

The next Targum to that of Onkelos is the Targum of Jonathan Ben Uzziel on the prophets, which is next it also in the purity of its style, but is not like it in the manner of its composition. For whereas the Targum of Onkelos is a strict version, rendering the Hebrew text word for word, Jonathan takes on him the liberty of a paraphrast by enlargements and additions to the text. For therein are inserted several stories, and also several glosses of his own, which do not much commend his work; and more of this is to be found in that part which is on the latter prophets, than in that which is on the former. For in that latter part he is more lax and paraphrastical, and less accurate and clear, than in the other. The books of Joshua, Judges, Samuel, and Kings are called the former prophets, and the books of Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, the latter.

The third Targum in the order above mentioned is that on the law, which is also ascribed to Jonathan Ben Uzziel. But that it is none of his is sufficiently proved by the style, which is wholly different from that, wherein is written the true Targum of Jonathan (that upon the prophets, which all allow to have been his) as will very plainly appear to all such as shall thoroughly compare them together; and besides its enlargements in the paraphrastical way by glosses, fables, prolix explications, and other additions, are much beyond what we find practised by Jonathan in that Targum which is truly his.

That the Targums of Onkelos on the law, and Jonathan on the prophets, are as ancient as our Saviour's time, if not still older, is the general opinion of both Jews and Christians; the Jewish historians positively say it. For they tell us that Jonathan was the most eminent of all the scholars of Hillel, who died about the time that our Saviour was born, and that Onkelos was contemporary with Gamaliel the elder, the same that was St. Paul's master, and one of the Jewish sanhedrim.

The Targums of Onkelos and Jonathan are in so great esteem among the Jews, that they hold them to be of the same authority with the original sacred text; and for the support of this opinion they feign them to be derived from the same fountain. For they say that when God delivered the written law unto Moses from Mount Sinai, he delivered with it at the same time the Chaldee paraphrase of Onkelos in the same manner, as they say, he then did the oral law: and so that when by his Holy Spirit he dictated

unto the prophets the scriptures of the prophetical books, he delivered severally to them, upon each book, the Targum of Jonathan at the same time. And that both these Targums were delivered down by tradition through such faithful hands, as God by his providence had appointed, the first from Moses, and the other from the prophets themselves, who were the writers of these prophetical books, till at length through this chain of traditional descent they came down to the hands of Onkelos and Jonathan, and that all they did was only to put them into writing.

Those Targums are the most ancient books the Jews have next to the Hebrew Scriptures. This is certain of the Targums of Onkelos on the law, and of Jonathan on the prophets: and although the others are of a later date, yet they were for the most part transcribed and composed out of other ancient glosses and Targums, which were in use long before. Such we have shown they had soon after the time of Ezra; but these being written in the pure Jerusalem dialect of the Chaldee language, must in those times in which the language of the Jerusalem Talmud and of the later Targums was spoken, be as much an unknown language to the people, as formerly the Hebrew was to them on their return from the Babylonish captivity.

They are all of them of great use for the better understanding not only of the Old Testament on which they are written, but also of the New. As to the Old Testament they vindicate the genuineness of the present Hebrew text by proving it the same, that it was in use, when these Targums were made, contrary to the opinion of some who think the Jews corrupted it after our Saviour's time. They help to explain many words and phrases in the Hebrew original, for the meaning of which we should otherwise have been at a loss; and they hand down to us many of the ancient customs and usages of the Jews, which greatly help to the illustrating of those Scriptures on which they are written. They also very much serve the christian cause against the Jews, by interpreting many of the prophecies of the Messiah in the Old Testament in the same manner as the christians do, and we shall here instance some of them.

Gen, iii. 15, God said unto the serpent, "It (that is the seed of the woman) shall bruise thy head, and thou shalt bruise his heel." Christians interpret this of the Messiah and his kingdom;

and the Jerusalem Targum and that called Jonathan's on the law do the same.

Gen. xlix. 10. Jacob prophesieth that "the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh should come." Christians understand this of the Messiah, and from thence prove against the Jews, that the Messiah according to this prophecy of him has been come long since; because for a long time, that is for many ages past, there hath been no regal power in Judah, no prince of that nation ruling with the sceptre over them; nor any from between their feet, that is any born of that people, to make laws or administer justice among them; and because for many ages past the whole Jewish polity hath entirely ceased, and they have no where, since the time of Jesus Christ the true Messiah, been governed by their own princes, or their own laws; but every where by strangers, and the laws of strangers, among whom they have lived. The Jews to evade the force of this manifest argument against them object, first that the word Shebet in the Hebrew text, which we interpret a sceptre, the instrument of rule, signifieth also a rod, which is the instrument of chastisement, and therefore say, that though this should be understood of the Messiah, the meaning would be no more than that their chastisement, that is the banishment which they now suffer in their dispersions among strange nations, should should not cease (as they all reckon it will not) till their Messiah shall come to deliver them from it. But in the second place they object, against reason, that they do not allow that the Messiah is meant by the word Shiloh in this prophecy. But in both these particulars the Chaldee paraphrases are against them. For the words of Onkelos in this text are, "There shall not be taken away from Judah one having the principality, nor the scribe from the sons of his children, till the Messiah shall come." And the Jerusalem Targum, or paraphrase, and that called Jonathan's agree with him in both these particulars. For they both interpret Shebet, of the principality, and Shiloh of the Messiah, and therefore all three of them help the christian cause in this matter.

Numb. xxiv. 17. Part of the prophecy of Balaam there recited, is, "There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall bear rule over all the children of Seth." The christians interpret this of the Messiah, and so does Onkelos in his Targum on that place; for his words are, "A

king shall rise out of the house of Jacob, and the Messiah shall be anointed out of the house of Israel, who shall rule over all the sons of men." And the Targum called Jonathan's interprets this of the Messiah in the same manner also, as that of Onkelos does; and it is here to be observed that the Targumists rightly render this phrase, "All the children of Seth," by the phrase, "All the sons of men." For all the children of Seth, since the flood, are the same with all the children of Adam, and these are all men. And this shows, that according to this prophecy the kingdom of the Messiah was not to be a peculiar kingdom for the Jews, but universal for all mankind; and agreeable hereto, Maimonides interprets this whole text. His words are as follows: "A sceptre shall rise out of Israel; this is the king Messiah; and shall smite the corners of Moab; this is David, as it is written (2 Sam. viii. 2.) and he smote Moab, &c. And he shall bear rule over the children of Seth; this is the king Messiah, of whom it is written (Psalm lxxii. 8.) He shall have dominion from sea to sea, and from the river to the ends of the earth." In Tract. Melakin, cap. 11. 1.

Isaiah ix. 6, 7. The words of the prophet are, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of his government there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment, and with justice from henceforth even for ever." Christians all hold that this is spoken of the Messiah, and Jonathan in the Targum which is truly his, does on that place say the same.

Isaiah xi. This whole chapter the Christians understand to be of the Messiah, and the peaceableness and happiness of his kingdom. Jonathan does the same in his Targum, and in it twice makes mention of it, that is on the first verse, and on the sixth.

Micah v. 2. The words of the prophet are, "And thou Bethlehem Ephratah shall be chief among the thousands of Judah; out of thee shall come forth unto me, HE, that is to be ruler in Israel." This is the true translation of the Hebrew text, and this, all christians understand of the Messiah, and so, anciently did the chief priests and scribes of the people of the Jews, when consulted by Herod. But since that time, in opposition to the gospel, Jewish writers have endeavoured to give this text another mean-

ing, some interpreting it of Hezekiah, some of Zerubbabel, and some otherwise. But Jonathan, who probably was one among those scribes whom Herod consulted, gives the true meaning of it, by interpreting it of the Messiah, in the same manner as Christians do. For his version of this text is, OUT OF THEE SHALL COME FORTH BEFORE ME THE MESSIAH, WHO SHALL EXERCISE SOVEREIGN RULE OVER ISRAEL.

Psalm ii. This psalm the Christians interpret to be a prophecy of the Messiah, and hold it to be all fulfilled in our Saviour and the erection of his kingdom against all opposition, which it met from Jews and heathens and the princes and rulers of the earth. And so the holy apostles understood it of old, Acts, iv. 25, 26, 27, and ch. xiii. 33. Hebrews, i. 5. In opposition hereto the Jews apply it wholly and solely to David himself, and will allow it no other meaning either literal or typical, but what is terminated in his person. But the Targum is on our side, for it interprets this psalm to be a prophecy of the Messiah, as all Christians do.

Psalm, xlv. This psalm also Christians interpret to be of the Messiah, and they have for it the authority of the holy penman of the epistle to the Hebrews, ch. i. ver. 8. In opposition hereto, the Jews apply it wholly and solely to Solomon, and will allow it no other meaning either literal or typical, but what is terminated in his person, and the marriage which he made with the daughter of Pharaoh; but the Targum is on our side in this matter, and interprets it to be a prophecy of the Messiah, as all christians do.

Psalm lxxii. This psalm also the Jews interpret of Solomon; but Christians understand it as a prophecy of the Messiah; and the Targum is on our side herein; for it applies it to the Messiah in the same manner as we do. Many other instances might be produced out of these Targums, wherein the prophecies of the Old Testament are illustrated and explained for the advantage of the Christian cause against all opposers. But these are sufficient to give the reader a taste of all the rest, and also to show how useful these Targums may be to a Christian divine in all controversies about the Messiah, especially against the Jews. For these Targums being their own books, all arguments taken out of them, especially when they are out of the Targums of Onkelos on the law, and Jonathan on the prophets, for these they hold to be of the same authority with the sacred word itself.

fusion. He says, "If we shall suppose an order of beings, endued with every human faculty but that of sight, how incredible would it appear to such beings, accustomed only to the slow informations of touch, that, by the addition of an organ, consisting of a ball and socket of an inch diameter, they might be enabled in an instant of time, without changing their place, to perceive the disposition of a whole army or the order of a battle, the figure of a magnificent palace or all the variety of a landscape? If a man were by feeling to find out the figure of the peak of Teneriffe, or even of St. Peter's church at Rome, it would be the work of a lifetime.

"It would appear still more incredible to such beings as we have supposed, if they were informed of the discoveries which may be made by this little organ in things far beyond the reach of any other sense: that by means of it we can find our way in the pathless ocean; that we can traverse the globe of the earth, determine its figure and dimensions, and delineate every region of it: yea, that we can measure the planetary orbs, and make discoveries in the sphere of the fixed stars."

"Would it not appear still more astonishing to such beings, if they should be farther informed, that, by means of this same organ, we can perceive the tempers and dispositions, the passions and affections of our fellow creatures, even when they want most to conceal them? That when the tongue is taught most artfully to lie and dissemble, the hypocrisy should appear in the countenance to a discerning eye? And that by this organ, we can often perceive what is straight and what is crooked in the mind as well as in the body? How many mysterious things must a blind man believe, if he will give credit to the relations of those that see? Surely he needs as strong a faith as is required of a good christian."

But is it not a little strange that no such improvement is made of the geometry of visibles? Infidels, and rational christians as they proudly term themselves, determine truth by mere mental vision. They believe as far as they can see and no farther, as if the Author of wisdom had furnished them with visual faculties equal to his own. We acknowledge that objects that are sufficiently near and common, the eye and the mind can comprehend. I judge a rod of a certain length to contain so many inches or feet, and mensuration corrects or confirms my conclusion; but when I attempt the measure of objects in the invisible

## THE GEOMETRY OF VISIBLES

Is a name given by the late professor Reid of Glasgow to one of the sections of his ingenious "Inquiry into the human mind, on the principles of common sense." It contradicts all those principles of geometry which are popularly received, as demonstrations that can admit of no doubt, and discovers that positions altogether contradictory may be perfectly correct. In this geometry the definitions of a point, a line, an angle and a circle, are the same as in common geometry, and yet on account of the position in which objects are viewed, such paradoxes as the following arise.

"*Prop.* 1. Every right line being produced, will at last return into itself.

2. A right line returning into itself, is the longest possible right line; and all other right lines bear a finite *ratio* to it.

3. A right line returning into itself, divides the whole of visible space into two equal parts, which will both be comprehended under this right line.

4. The whole of visible space bears a finite *ratio* to any part of it.

5. Any two right lines being produced, will meet in two points, and mutually bisect each other.

6. If two lines be parallel, that is, every where equally distant from each other, they cannot both be straight.

7. Any right line being given, a point may be found, which is at the same distance from all the points of the given right line.

8. A circle may be parallel to a right line, that is, may be equally distant from it in all its parts.

9. Right-lined triangles that are similar, are also equal.

10. Of every right-lined triangle, the three angles taken together, are greater than two right angles.

11. The angles of a right-lined triangle, may all be right angles, or all obtuse angles.

12. Unequal circles are not as the squares of their diameters, nor are their circumferences in the *ratio* of their diameters."

On the structure of the eye, by which this geometry of visibles is created, the learned professor makes some valuable observations which are calculated to cover the infidel with con-

world, when I assert that only such can be the mode of divine subsistence, that an union between divinity and humanity is impossible, or that certain re-associations of dissipated matter can never be effected, I reason beyond my ray. My line of observation returns into itself without the possibility of reaching the object. If reason be permitted to refute and confound the decisions of sense, why may not faith those of reason? "Blessed are they that have not seen and yet have believed." John, xxi. 24.

Whence, too, are found to arise such distress and unbelief in the bosoms of the saints, when their horizon is darkened and Providence frowns, but from their excessive regard to *visibles?* We comprehend so small a part of the ways of God, that while from what we discover we educe our inferences, we conclude all things against us, when God himself is on our side. It is the province of faith to be an "*evidence of things not seen.*"

The ways in which this curious and beautiful doctrine of visibles may be applied for the refutation of the false philosopher, and the establishment of the man of God, are so numerous and easy, and capable of becoming so energetic and successful, that the writer of this article dismisses the subject, with conscious pleasure, to the reflections of the wise and virtuous.

## THE MEANS AND THE END CONNECTED.

### AN ILLUSTRATION OF 1 COR. IX. 27.

I OBSERVED lately in a periodical publication which assumes the *name* of orthodoxy, while it opposes the *thing*, a paper, intended to prove that St. Paul was no favourer of those doctrines which, saith the writer, "have been promulgated, as if *upon his authority*, by Calvin and his followers." The paper then states the opinion of a learned author on the first epistle to the Corinthians, ch. ix. ver. 27, "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away."

On this passage the writer gives the following plausible gloss: "If St. Paul had believed or taught that faith without works was sufficient to save a disciple of Christ, to what purpose did he *keep under his body*, since his salvation was not to depend on *that*, but merely upon the faith he possessed? Or if he had supposed that his election and calling was of such a nature that it

irresistibly impelled him to good, and restrained him from evil, how could he express any fear lest the lust of his body should prevent his salvation? Can such an apprehension be made to agree with the notions of absolute predestination ascribed to St. Paul? This single passage is a full answer, out of the mouth of St. Paul himself, to all the mistakes that have been made of his meaning in some *obscure* expressions concerning grace, election, and justification." Thus far the objection, a little abridged, from Lord Lyttleton.

To this objection I answer, that St. Paul always taught that we are justified before God by *faith alone*, but not by such a faith as *can be alone*, or be destitute of good works; for the faith of God's elect, by which they are justified, necessarily produceth them, as our reformers declare in the twelfth article of the church of England, "Good works do spring out *necessarily* of a true and lively faith."

Nor had St. Paul any doubt on the score of his election, for he says, verse 26, "I therefore so run, not as *uncertainly:* so fight I, not as one that beateth the air." But did this certainty, as to the issue of the combat, render the vigorous exertions of a combatant unnecessary? No: St. Paul well knew the necessary connexion, in the order of divine appointment, between the *end* and the *means;* a connexion which the opposers of this doctrine seem wilfully to forget. Let such persons, however, be reminded, that believers "are chosen unto salvation *through sanctification of the Spirit* and belief of the truth;" and that they are "*predestinated to be conformed to the image of his Son.*" St. Paul, therefore, like all who rightly understand this doctrine, and feel its holy influence, was stirred up to those exertions which were necessary to the fulfilment of the decree: he exercised watchfulness, self-denial, prayer, and mortification of sin in his members, lest after having preached to others (as an *herald* proclaimed to others the heavenly prize) he himself should be a cast-away (αδοκιμος) *rejected*, or *disapproved* by the Judge, as unworthy of the *prize*.

I am not certain that the word translated *cast-away*, refers to final damnation; *rejected* or *disapproved* may respect his *works* rather than his *person*, according to the distinction which he makes in 1 Cor. iii. 15, "If any man's work shall be burnt, he shall suffer loss; but he himself shall be saved; yet so, as by fire;" that is, "He who, through ignorance or mistake, has

maintained and propagated doctrines inconsistent with the acknowledged fundamentals of the gospel, may finally be saved, but with apparent difficulty, like that of a man escaping from a house in flames." But I wish not to avail myself of a softer translation of the word, much less to propose an apology for the unholy conduct of professing christians. Let the word *cast-away* be admitted to signify the final rejection of an unholy professor; yet it is by no means fair to conclude, from the whole sentence, that St. Paul doubted whether he should be saved, or questioned the connexion between election and glorification; for that he asserts in Rom. viii. 30, "Whom God *predestinated*, them he also *glorified;*" his meaning appears to be this: "I keep under my body, &c. I allow not myself in luxury and indolence, but with godly jealousy (imitating the agonistical combatants in their public games) I exercise self-denial, and bring my body into such a degree of *servitude* as the superior interests of my soul require: and this I judge a necessary precaution, lest, *were it possible I should be left to the indulgence of unsubdued appetites*, I myself should be a cast-away." This does not imply his fear of being suffered to act so inconsistently, but is intended to show the inseparable connexion between the means and the end; and by transferring these things to himself, more effectually to enforce his admonitions to others, without giving them offence.

*Evan. Mag.*

## OBITUARY.

Died, at Springfield, in New-Jersey, on Wednesday the 29th of June, David Jackson, Esq. druggist, of Philadelphia. Mr. Jackson was travelling for his health when the hand of death arrested him. But he received the summons without dismay. The faith and hope of the gospel supported and cheered him to the last. Society, civil and religious, has lost, by the death of this gentleman, a very active and estimable member.

## RELIGIOUS INTELLIGENCE.

### Extracts from the report of the Committee of Missions to the General Assembly of the Presbyterian Church.

The standing Committee of Missions report,

THAT the appointment of missionaries, agreeably to the directions of the assembly, was the first object which engaged their attention, and all the appointments were made accordingly. The reports of the missionaries contain all the information received in consequence; and the committee will now communicate such parts, or summaries of them, as they apprehend will be interesting.

During the year past, the committee have received several letters from the Rev. Gideon Blackburn, the chief part of which having been published in the magazine, and through that channel communicated to the members, the committee will not consume the assembly's time by a repetition of their contents.

All the communications from Mr. Blackburn demonstrate, that his zeal for the civilization and conversion of the Indians continues to be ardent; and lead the committee to believe, that the institutions under his care are in a prosperous state.

It will be recollected that the funds of the assembly have never been pledged for more than five hundred dollars in any one year, for the support of the Highwassee Indian school; and this sum is the greatest furnished from that source. Mr. Blackburn received some assistance from the government of the United States, and some donations from individuals; but the expenses so far exceeded expectation that, notwithstanding these aids, there was, on the last of December, 1806, a balance against the school of 1390 dolls. 94 cts. That is, Mr. Blackburn had actually paid that amount out of his own funds, or had become personally responsible for it. When he was in this city, last summer, he produced to the committee his account liquidated by the committee of audit of the presbytery of Union, intimated the necessity of greater funds, and suggested the idea of a tour to the eastward, to solicit contributions. The suggestion met the approbation of the committee, and at their request Mr. Blackburn communicated his thoughts relating to this subject, in writing, as follows:

May 30th, 1807.

"Rev. Sir,

"As the committee of missions and the general assembly have declared, that they have no control over the Indian mission, farther than relates to the Highwassee school, and that they can only give five hundred dollars towards the support of the institution per annum, and engage two months' missionary service; and as this is inadequate to the expenditures of the school, and can reach no part of the other school, or meet any further extension of the design, it is impossible to carry on the institution without the aid of greater funds. Should such funds, however, be procured, I request that after they are estimated by the committee of audit of the presbytery of Union, the amount shall be charged on the books of the committee of missions as a separate account; and that they shall receive a statement of all the expenditure in balance of the account; provided the committee of missions will undertake to say how much shall be allowed to the agent out of the fund for expenses and time in collecting and applying the monies, and carrying on the work. The time past, as well as the future, is embraced in the request, so that a fair view of the whole mission may be fully before the committee. It is also requested that the committee of missions and the general assembly will give all the aid and countenance they can, to assist in obtaining the necessary supplies for the mission; and that the instruction and advice of the committee may extend not only to the management of their school, but to the whole design."

Having duly considered the above application, the Committee

"Resolved, that in their opinion the institution and civilization of the Indians is of the greatest importance, as it may prepare the way for bringing them, through the accompanying influence of the Holy Spirit, to the knowledge of the truth as it is in *Jesus*. Under this impression, as well as because the general assembly have made it a part of their duty, the committee will cheerfully exert themselves to promote so very desirable an object.

"That it is the opinion of the committee, that the Rev. Gideon Blackburn will receive no more than a reasonable compensation, if he should deduct from the funds collected, or to be collected by him, the monies he has necessarily expended for the purpose

of making such collections; and 33⅓ dollars (the allowance made by the general assembly to their missionaries) for each calendar month actually spent in that service, for his time and trouble. And as Mr. Blackburn has represented that in superintending the schools and procuring necessaries for them, he employs several months more than he has engaged with the assembly to employ, the committee also think it reasonable that for this time and trouble he should appropriate, of the monies collected, one hundred dollars per annum (the calculation to begin at the commencement of the second school) in addition to the allowance which the general assembly may make him as a missionary.

"That the committee advise Mr. Blackburn to be very attentive to the accounts of his receipts and expenditures, noting particularly under the former head, *what* he has received, whether money, provisions, clothing, books, &c. and their supposed value; and specifying, under the latter head, the several articles for which payment shall be made, being careful, in all cases in which it can be done, to take receipts for payments made by him; that he may, if possible, have regular vouchers to support every article of charge in his accounts. A distinct account to be kept for each school.

"The committee recommend to him to consult economy in the expenditure of his funds; and to have his accounts settled annually. For this purpose they advise, that he should annually submit his books and vouchers to the inspection and examination of the standing committee of audit, which the committee understand has been appointed by the presbytery of Union; and procure from them triplicate certificates (one of them to be in his book) of the correctness of his accounts, of the manner in which the financial concerns of the schools have been managed, and the balance then due. This having been done, it will be advisable that Mr. Blackburn make two copies of his account, and deposit one of them and one of the auditors' certificates, with some public body in the vicinity, by whom they may be safely kept; and send the other copy and certificate to the committee of missions to be kept by them, that contributors may be able easily to obtain information as to the application of the funds which their liberality has created. And that no suspicions of the fidelity of the agent may ever be indulged, the committee of mis-

sions will, from year to year, make proper entries in their books, so that the state of the balance may be distinctly seen."

The committee gave Mr. Blackburn the requisite credentials, and he collected 5347 dollars 90 cents, whereof he has rendered an account which will be laid on the table for the inspection of the assembly. According to this statement, there remained in December last a balance of 646 dollars 49 cents in favour of the Highwassee school, after paying the old balance of 1390 dollars 94 cents which was against it, and all expenses up to that time. Mr. Blackburn has omitted sending the certificate of the board of audit:† this the committee still expect: in the mean time, they think it proper to state that they see no reason to doubt the correctness of the accounts.

The balance that remained in December last will fall far short of supporting the institution for the current year.

In a letter accompanying his missionary report the Rev. John Lindsley writes:

*Geneseo, March 9th*, 1808.

REV. AND DEAR SIRS,

"ENCLOSED I have sent you my missionary journal. I have made it as concise as I well could, and have it intelligible. I preached scarcely to a single inattentive audience, on the whole of my mission; yet, for the most part, I found religion in a very low state. Although in general, I was never received more kindly than I was this last tour, yet I have much reason to fear that vice is prevailing, rather than virtue.

Settlements being almost every where made up of people from different parts of the United States, and partly composed of such materials as just mentioned, render it extremely difficult to form any well united and respectable congregations, sufficient to support the gospel.

I know of but a very few, if any, settled ministers in all the western territory, who are in comfortable and easy circumstances, barely from their salaries. Dismissions among them are frequent. These things, in a great degree, discourage other ministers from attempting to settle in this western country, which makes the missionary calling the more interesting and even necessary.

† This was received by the committee after the rising of the assembly.

Missionaries do not only much good in keeping alive, as it were, as instruments, the little spark of religion that is among a few of the new settlers, but of preventing the people from becoming more divided.

Lord's day, 27th September. Preached two sermons to about fifty people, from Eccl. xi. 9. At the close of the second exercise, all the people sat down, and it was some time before any attempted to go away. To be short, it was a solemn day; I have reason to bless God; I felt as if I had, as a missionary, the prayers of Zion to assist me.

Friday, 23d October. Rode three miles to the church, and preached a preparatory lecture to the Lord's supper to about fifty people, from 1 Cor. xiii. 13.

Saturday, 24th. Preached to a solemn audience of about forty people, from 1 Cor. xi. 28.

Lord's day, 25th. Preached to an audience of upwards of two hundred people, from 1 Pet. ii. 25. and administered the sacrament to about forty communicants. It was truly a solemn and joyful day. Not a vague countenance seen through all the exercises. I have experienced but few such precious seasons in breaking bread. I cannot but consider it as a smile upon the missionary cause. Collection four dollars and thirty-five cents.

The session appeared to be much mortified that the collection was so small. The like scarcity of money, they said, had not been known.

Lord's day, 8th November. Preached two sermons to an uncommonly attentive and solemn audience of nearly two hundred people, from Eccl. xii. 1. I was told by a pious gentleman, who resided in the town,* that he had never seen scarcely half the number of people there at church at once before; and that it was the most attentive audience he had ever beheld in all his life. Man may speak to the ear, but it is God alone who can speak to the heart. Collection six dollars.

Lord's day, 15th. Preached two sermons to a small but very serious assembly, from Jer. viii. 20. Collection two dollars and fifty cents.

Monday, 16th. In the evening, preached to about thirty people, from Psalm, xxxix. 12. Baptized one adult and one child.

* Erie.

The person I baptized, I trust, through grace, is one seal of my missionary labours.

Tuesday, 17th. Rode twenty-two miles to Canadaway. Such travelling I had never experienced before. Ten miles of this distance was through a dreary wilderness, with scarcely a track to guide me, and the snow two and a half feet deep. I have written this, that you might have a little idea of some of the fatigues and hardships missionaries, at times, have to undergo.

Thursday, 19th. Rode eighteen miles to New-Amsterdam, and preached in the evening to about forty people, from 1 Tim. vi. 6.

Saturday, 21st. In the evening, preached to about thirty people, from Job v. 6, 7. There were a few Indians, who came to hear me. After meeting, they came and shook hands with me in a most friendly and affectionate manner, pointed upwards, and spoke in their own language, signifying that they understood I had been speaking of the Great Spirit.

Monday, 14th December. I formed a church consisting of nine male and five female members; ordained two deacons, and baptized two children.

Monday, 21st. Rode nine miles to a place called the Big Springs, and preached at three o'clock, P. M. to an audience of about one hundred and fifty people, from 1 Cor. xiii. 13. and baptized seventeen children. This church was formed by Mr. Chapman.

Tuesday, 22d. Rode home seventeen miles to Geneseo.

Thus, through the kind hand of providence, I have finished my mission of three months, and by the extreme urgency of the people of Pultiner, I ventured to continue one week longer.

All the last season has been so extremely wet, the roads in the beach and maple country almost impassable, the people every where exceedingly backward with their business, and in some places, many of them sick, that I could not prevail upon them to meet as often as I could have preached.

But, upon the whole, I have had a very agreeable tour. In almost every place where I preached, there were some deists or universalists, and who commonly attended meeting; yet not one ever came forward to dispute with me, which is a singular instance. No doubt they were under the restraint of an invisible

power. 'The wrath of man shall praise the Lord, and the remainder of wrath he will restrain.'

I have the peculiar satisfaction to find, that wherever I went the people appeared very desirous that I would not fail to call upon them, if I rode on mission again."

In this tour Mr. Lindsley preached sixty-five times; administered the Lord's supper once; formed one church; ordained two deacons; baptized one adult and twenty-three children; and received by collections thirty dollars and ninety-four cents.

The Rev. William Clark intimated by letter to the committee, that he calculated upon being three months absent from his people, and that he could devote that time to missionary labours, and he was employed accordingly. It appears from his report that he had "performed in all six weeks' mission, lacking three days;" during which he "rode three hundred and fourteen miles, preached thirty-six sermons, visited three schools, attended two church meetings, and one society meeting, baptized one infant and received five dollars ninety-six cents."

The Rev. David Rice was prevented from setting out on his tour as early as he intended, by the sickness of his daughter; and bodily indisposition compelled his return before the time for which he was employed had expired. He preached about twenty sermons, but owing to the prevalence of the influenza, erroneous sentiments among the people and some other untoward circumstances, his congregations were but small. He expresses it as his own opinion, that if his "labours were of any use, perhaps it was more in establishing the wavering and mitigating the rigours of the censorious, than in any other way." It is his intention, if his own and his daughter's health will permit, to complete the missionary services assigned him, early in the season; in which case he will make a further report. He collected ten dollars and twenty-five cents.

The nature of the Rev. Jedediah Chapman's report is such as to make it necessary that the principal part of it should be read to the assembly.

*Geneva*, 21*st April*, 1808.

REV. AND DEAR SIR,

"As I shall not attend the meeting of the general assembly this year, I am under the necessity of making my communications by the mail, through you sir as president, to the committee

of missions, that they may come regularly and in season before that honourable body. I was appointed to attend at discretion on missionary labours, in any part of this country, but not to exceed three months; but I have not spent so many sabbaths as that on missionary duty, as I found I could not afford it, and support my family; as I was obliged to allow my people nearly double the sum for every absent sabbath, which the general assembly is to give me; my pulpit could not be supplied in this destitute part of the country by the ministers as with you; I could therefore attend to the mission only when and where the indispensable necessity of the people and of the churches called me.

August 10th, 1807. I visited the village at the Red Mills ten miles east of Geneva; I preached to a very serious and attentive assembly; numbers of them appeared to be sensibly affected; after sermon held a conference in order to prepare matters for the organizing of a church. I opened the meeting by prayer, and after a short lecture on the nature of a christian church and qualifications of its members, a number presented themselves; most of them produced certificates of their good standing in churches whence they removed; others were examined and approved, and all agreed to receive each other in the fellowship of the gospel; and after adopting the confession of faith and discipline of the presbyterian church, they solemnly covenanted to walk together as a church of Christ in all the institutions and ordinances of the gospel; they accordingly proceeded to choose two deacons and three elders; this was truly a very solemn season. At this time I spent a sabbath with them. About six weeks after this I was called to administer the Lord's supper to them. I preached a preparatory lecture on Saturday, examined and admitted several members who gave good satisfaction of having passed a saving change; the assembly appeared to be attentive and affected; several seemed to be under great concern of mind. On the Lord's day I preached two sermons and administered the Lord's supper; this was truly a serious and solemn time.

Mr. Steward, a candidate of our presbytery, preaches to them half the time. I have also preached two sabbaths at Lyons and several sermons in the week. Though the people generally turned out to hear, yet there was nothing special in the appearance of the assemblies. This place lies about twelve miles north of Geneva. They made no collection; they observed there

was no money among them. At Reading, twenty-five or thirty miles south, near the head of the Seneca lake, a new settling country, I have preached three sabbaths where I organized a church. The people are poor but sober and industrious, and in time may be a flourishing settlement. In this place I have spent several weeks; rode out from Geneva on Monday and returned home on Saturday, and preached eight or nine sermons each time, besides frequent conferences, I hope to some good effect; but made no collections.

*From the "Baptist Missionary Periodical Accounts."*

## MISSIONARY EXPEDITION TO BURMAH.

*Extracts from the Letters and Journals of brothers Marsden and Chater.*

On January 23d, 1807, we embarked on board a small brig for Rangoon. At one time during the voyage, danger seemed to look us hard in the face. On the night of February 2d, we were nearly upon a range of rocks, at a little distance from the coast of Ava. The first that was discovered was just a-head of us, at so small a distance that it was difficult to bear away from it. In bearing away from that, we were very near running upon another; and in attempting to shun that, were likely in a short time to run on the main land. Putting out an anchor, and the wind having moderated, we were secured till the approach of the cheering beams of returning day; by the help of which we were shortly extricated from all our fears and dangers. In the morning the rocks appeared at a little distance, covered with wood, like small islands, and are known by the name of the Calventuras rocks. About sun-rise we weighed anchor, and went close along the main land. The coast was lined with clusters of rocks and trees, and the country above appeared to be covered with hills and woods, all in a state of nature, without the least sign of cultivation.

February 13th. Walking a little way into the country, we noticed the pagodas, to which the natives pay their adorations. They are of various dimensions, in the form of a pyramid, and the upper part covered with gold. We saw various kinds of images; among others, a very large one, in a recumbent posture, nearly thirty feet long, covered over with gold, and having eyes

of glass. There are several houses in which the priests reside, and houses of charity for the accommodation of travellers.

February 20th. The Burmans, with a number of Siamese who traffic in the country, have had a great festival at the pagoda, or golden temple, nearly three miles from town, for several days past, bringing a quantity of images made of bamboo, variously ornamented with wax and flowers, and presenting them to the pagoda. One of the largest of these was an octagonal spire, about fifty feet high, covered with coloured paper, borne on the shoulders of twelve men round the pagoda, accompanied with a train of people, and several telapoys, or priests, who held wax candles and small pendants in their hands. They distributed these among the people; and afterwards they all bowed down towards the pagoda while the priests repeated a few words. Rising from the ground, they stuck the pendants round the figure, and the candles round the pagoda, which they immediately lighted. This was all that had the appearance of devotion: the rest of the ceremony consisted of fireworks, and multitudes of people running about with lamps and candles in their hands.

March 20th. Observing a funeral procession in the street, we followed it to see the ceremony. The corpse was laid in a coffin of decent appearance, covered with a white cloth, and borne with a large bier on the shoulders of about twelve men. It was preceded by a band of music, which, with the various decorations which surrounded the coffin, gave to the whole a very light appearance. Arrived at the place, they took the bier from their shoulders, and waved it several times, bringing it gradually to the ground. The coffin was then taken out, and laid on some large billets of wood, which had been previously laid in order, and a yellow cloth thrown over it. Various offerings of fruit were then presented, and a priest was brought forward, in a small palanquin, in which he remained and performed a short ceremony. Two others followed, and did the same. During this the music ceased, and all was solemn silence. The temporary covering of the coffin was then taken off, some of the wood laid upon the body, and fire immediately applied. After the body is consumed, the ashes are interred.

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The following particulars respecting the manners, customs, and religion of the Burmans, were communicated by the mis-

sionaries to their brethren at Serampore, agreeably to the instructions they received previous to their departure.

The Burmans are Hindoos, as well as the Bengalees, but of a different sect, and their religious superstitions appear to be widely different. To change their religion is no disgrace among them. Some few of the natives have embraced the catholic religion, but we cannot find that any persecution has ever been excited on this account. The government, we are informed, never meddles with any thing that bears the name of religion, but grants privileges to all alike. From hence we may take encouragement to hope, that we may be permitted to erect the standard of the Redeemer's cross in this country.

The catholics have three separate places of worship in Rangoon, but at present only two priests. One is lately gone to Europe to be ordained a bishop. One of the two who are here came from Europe: he knows nothing of the Burman language. The other understands it perfectly, and preaches in it once a fortnight; he is a native of Rangoon. We cannot find that they are very zealous about proselyting the natives. If any person wishes to embrace their religion, he goes to the priest, and makes known his design. The priest asks him a few questions, to which he gives a reply, on which the priest baptizes him. The catholic congregations are not very large.

The Brahmans in this country have no claim to the priesthood, nor does it appear that they concern themselves much about religion. In general, they are men of learning, and profess medicine, astronomy, divination, &c. by which they procure a livelihood. In these respects they have a considerable degree of influence among the natives, from the highest to the lowest, and are looked upon as a kind of oracles. They have a cast, and highly value it; but, except in this case, no such thing exists in the country. They will partake of food with any person; and though their laws forbid their killing an animal, yet if they can procure animal food, they will eat it without scruple.

If proper allowance be made for a heathen government, foreigners will have no reason to complain of the laws of police. In some respects, indeed, they enjoy advantages which the natives themselves do not. The principal thing which excites their jealousy respecting foreigners is, an apprehension of their having some political end in view; and this has been the case with

regard to the English. But if a person be well known, and conduct himself in a proper manner, he will have very little to fear. Female foreigners are as much respected as others. No one can leave this country, unless in some official capacity, without a pass from the government; but this may readily be obtained for thirteen rupees for each person. There is a law which prohibits the egress of females born in the country; but this is sometimes superseded by an application to some member of the royal family at Ava. Foreigners are permitted to travel into any part of the country; but it is much more difficult here than in Bengal, for want of a proper conveyance.

In no capacity could any one reside in Rangoon with less suspicion than that of a teacher of religion. Persons sustaining this character, whether christian, mahomedan, or pagan, have more privileges by order of government than those in any other capacity. If religion only be the object, the Burmans have no suspicions.

As to civilization, the Burmans appear in some respects rather superior to the Bengalees. There are but few of the men but what can read and write, though the women in general are not so well educated. The children are taught by the priests, gratis, who keep schools at their own houses.

The priesthood is composed of a set of men quite distinct from the brahmans, and not under their control. The office is not hereditary, like the brahman cast, but is entered upon by an initiatory ceremony. Any person possessing the requisite qualifications may be devoted to the priesthood, and a parent may dedicate his child. They all wear a yellow cloth, or a sort of gown, reaching from the shoulders to the feet; have their heads shaved, and go bare-foot. They live in societies, in places called Kyoums, a kind of monasteries; continue in a state of celibacy, never cook, and are not allowed to touch silver or gold. Early every morning they perambulate the streets, with a small vessel in their hands, to gather rice. Women or girls stand at almost every house, with some of the best that can be procured, and serve it out to them. Their influence on certain occasions is such, that they will sometimes rescue a criminal who is about to be executed.

Articles of subsistence, rice excepted, are much dearer in Rangoon than in Bengal. The disproportion in the price of clothing is still greater: it would therefore be necessary to get all

possible supplies from Bengal. Servants also should be procured from thence, if possible, as the Burmans never act in that capacity for any Europeans, except some of the females, who are sold for slaves. The rent of a suitable house could not be less than forty or fifty rupees per month: possibly we might purchase a small spot of ground, and build a house more convenient, and to greater advantage.

The religious ceremonies of the Burmans are very different from those of the Bengalees, and no such persons appear to exist among them as byraggees, fakirs, &c. They have four sabbaths in a month, which are regulated by the changes of the moon. They are not very strictly observed by the common people; but no public business is allowed to be transacted. Besides these, they have a great festival in February and October, when the people flock together from all parts to worship at the golden temple near Rangoon.

The Burman language, as it is spoken in Rangoon, is said to be very extensive. The Karayners, the Kayns, and the Yoos, in other parts of the empire, have different dialects. Pegu and Arracan are also provinces of Burmah, and there another language prevails. The probable expense of a Burman pundit would be from thirty to fifty rupees per month. We fear there will be some difficulty in procuring one with whom we can converse. The natives are, no doubt, best acquainted with their own language; but there are very few of them who can speak any other, and there are no Burman grammars.

A good trade is carried on with the Chinese, who bring their merchandize to the boundaries of this country, about fourteen days' journey from Ava, which is the seat of commerce. The Burmans themselves do not travel into China for trade. A general intercourse is also carried on between Rangoon and Penong, and occasionally with the islands of Nicobar; but it is principally by means of the English and Portuguese. The trade of the Burmans is chiefly confined to the coast. They sometimes venture to the Nicobars, but with great risk, as they know but little of navigation.

The concurrent opinion of all that we conversed with states the climate of this country to be one of the best in the world. Very few diseases are known here. The months of May and September are the most unhealthy, as being the beginning and end of the rainy season.

Upon the whole, the prospect of forming a missionary station at Rangoon is far from being unpromising. The place is very populous, and forms a general rendezvous for almost the whole country at the two grand festivals. Great numbers of the Siamese also visit the place, to trade and to worship. Persons of different nations reside here, so that the languages might be easily acquired. The direct intercourse which is kept up between Rangoon and Bengal would enable us to obtain supplies from thence, and to maintain a regular correspondence with our brethren at Serampore.

*From the Evangelical Magazine.*

ECCLESIASTICAL ANTIQUITIES IN INDIA.

We have been favoured, by a respectable correspondent in India, with a copy of a report, presented by a pious clergyman, at the request of the governor of Madras, concerning the state of the ancient christians in Cochin and Travancore. This report is so curious and so interesting, that we shall give the whole of it to our readers, assured that they will esteem it, as we do, a most valuable and important document. It is followed by an account of the Rev. Dr. Buchanan's discoveries.

Report of the senior chaplain of fort St. George, to the right honourable lord William Bentinck, governor of Madras, on the state of the christians inhabiting the kingdoms of Cochin and Travancore; with an article of interesting literary intelligence, containing an account of the discoveries made by the Rev. Dr. Buchanan, in the course of his investigations undertaken by order of the supreme government in Bengal.

"Public Department.

"To the Rev. Dr. Kerr, senior chaplain of fort St. George.

"Rev. Sir,

"The right honourable the governor in council being desirous of availing himself of your vicinity to the Malabar coast, to obtain every possible information in regard to the establishment, &c. of the christian religion in that part of the peninsula I am directed by his lordship in council, to desire that so soon as the state of your health and the season will permit, you will proceed to the provinces on that coast; and you will forward to me, for the information of government, such accounts as you may be able to collect, of the first introduction of christianity into India, of

the arrival of the different sects who have been, or may be in existence, of their general history, and of the persecutions to which they may have been exposed, of their success in making proselytes, of their church establishment, and of the source from which they are maintained, and with all other circumstances connected with this important subject.

I have the honour to be, Rev. Sir,
your most obedient humble servant,

Fort St. George,
June 28, 1806.

G. G. KEBLE,
Sec. to government.

To the right honourable lord William C. Bentinck, governor in council, &c. &c.

"My Lord,

"When at Mysore, I was honoured by the receipt of Mr. secretary Keble's letter, dated the 28th of June last; and finding my general health much improved, I resolved to proceed to the Malabar coast in search of the information required by your lordship in council, regarding the christians inhabiting that part of the peninsula: an investigation which I have found as interesting as it is important, whether it regards humanity at large, or as it is connected, in a political view, with the British interests in this country.

"To view the extensive field pointed out for my inquiries minutely, would require much more of my time than could be well spared from my other public avocations; and as I learned that the reverend Dr. Buchanan was nominated by the government of Bengal, to travel over the same ground for purposes somewhat similar, I did not think it incumbent on me to take up more than a general view of the subject, and I directed my attention accordingly, not so much to details as to matters of comprehensive import.

"The first object to which the orders of government refer is, to an account of the introduction of christianity into this country.

"There can be no doubt whatever, that the St. Thomé christians settled on the Malabar coast at a very early period of the christian church; from whence they, at one time, spread in various directions as far even as Mileapoor and St. Thomas's Mount: but to derive *authentic* information as to the time of their arrival, is at present no easy task.

"From the confusion arising from the imperfection of Hindoo chronology, from the desire which these christians have to derive their origin from the earliest possible times (which may perhaps have introduced false traditions amongst them) and as all their authentic records are reported to have been destroyed during the persecutions of the church of Rome; from all these circumstances, whether we refer to the Hindoo accounts, to the St. Thomê christians themselves, or to their persecutors, the Roman catholics, we are not likely to arrive at any certain conclusion as to the exact time of their establishment in Malabar. Some circumstances, however, may be collected from *undoubted authority*, by which it may be inferred, that they have been for nearly fifteen centuries established in India; for we find, in ecclesiastical history, that at the first council at Nice, in the year 325, a bishop from India was amongst the number composing that memorable synod; and, in the creeds and doctrines of the christians of Malabar, internal evidence exists of their being a primitive church; for the supremacy of the pope is denied, and the doctrine of transubstantiation never has been held by them; and they regarded, and still regard the worship of images as idolatrous, and the doctrine of purgatory to be fabulous; moreover, they never admitted as sacraments, extreme unction, marriage, or confirmation: all which facts may be substantiated on reference to the acts of the synod established by Don Alexis de Meneses, archbishop of Goa, at Udiamper, in the year 1599.

"The history of this council will be found most ably detailed in a work printed in French, and entitled, 'The History of Christianity in India,' published at the Hague, in the year 1724, by La Croze, the celebrated librarian to the king of Prussia.

"The object of this work was to deduce, from authentic materials, the rise, progress, and establishment of christianity in the east; and to hold up to disgrace and to merited indignation, the bigoted, and unworthy conduct of the Roman catholic church, in the persecution set on foot by her emissaries, under her avowed sanction, against the primitive christians, who were found settled on the coast of Malabar; and La Croze seems to have discharged his duty to the public in a most faithful, interesting, and able manner.

"When the Portuguese first arrived in this country, in the beginning of the 16th century, they found a christian church using

the Syrio-Chaldaic language, established in the neighbourhood of Cranganore; and, though it was published to the world many centuries before that period that such a church existed, yet we find their ignorance expressed in the wonder which it excited.

"These christians met the Portuguese as natural friends and allies, and rejoiced at their coming; but the Portuguese were much disappointed at finding the St. Thomê christians firmly fixed in the tenets of a primitive church; and soon adopted plans for drawing away from their pure faith this innocent, ingenuous, and respectable people: however, after using for nearly a century all the customary arts and abominable persecutions of the church of Rome to no purpose, Don Alexis de Meneses, the archbishop of Goa, appeared amongst them; and, by his commanding influence, his zeal, and his learning, and on the authority of what he called the council of Udiamper, forced the Syrian metropolitan, his priests, and people into the Roman pale. The archbishop, however, had not long quitted the scene of this triumph of bigotry, ere the people sighed for their old religion, and cherished it in private; but on the 22d of May, 1653, they held a congress at Alingatte, and great numbers, headed by their metropolitan, revolted publicly from the Romish communion; nor has all the influence of the Roman pontiff, and the kings of Portugal, been able to draw them away again from their old faith.

Leaving the history of this interesting people, which is affectingly delineated in La Croze's book, I shall, in this report, confine myself more particularly to the existing state of christianity in Malabar; and, in order that your lordship may have the subject clearly before you, I shall consider each sect of christians by itself, under the head of, 1st, St. Thomê, or Jacobite christians; 2dly, the Syrian catholics, who have been forced from the Jacobite church into the Romish pale; and, 3dly, the Latin church. [*To be continued.*]

## POETRY.

### THE DEPARTING CHRISTIAN.

Behold! the solemn hour is come,
By heav'n assign'd, that seals my doom,
That lays this head beneath the sod,
And bears my willing soul to God.

To the lone vault or church-yard borne,
This dust must soon to dust return;
Soon must my lifeless corpse be laid
Amongst the long-forgotten dead.

I hear the death-bell's mournful sound,
I see my weeping friends around,
I hear affection's bursting sigh,
And read despair in friendship's eye

Vain sighs! and unavailing tears,
Death's ear is deaf to human prayers;
Nor skill, nor pow'r, nor love can save,
When God commands us to the grave.

Yet through the deep sepulchral gloom,
That wraps the mansion of the tomb,
I see with rapturous delight
A beam of heav'n's effulgent light.

Jesus, my Lord, I know, once made
The dark and lonely grave his bed;
Thence he arose, and led the way
To yonder world of cloudless day.

I trace him in his glorious flight
From earth to heav'n's sublimest height:
And hark! he calls my spirit home;
Jesus, my Lord, I hear, I come.

With joy, thy mandate I obey,
Let not thy chariot long delay;
I see my long expected prize,
A crown of glory in the skies.

Then weep not, fond, afflicted friends,
Death is the angel Jesus sends
To bear the sainted soul on high,
Beyond the reach of human eye.

The race is run, in duty's path,
Fought the good fight, and kept the faith;
Now leaning on my Saviour's breast,
My spirit seeks its final rest.

For me, kind friends, then grieve no more,
My heart's at rest; the conflict's o'er
Heav'n's glories break upon my view;
Adieu, dear friends; vain world, adieu.

W. WILBERFORCE, ESQR. M.P.

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